

LIKE HIS ONLY BEGOTTEN BEFORE, WHEN JOSEPH'S WORK WAS DONE,  
AND ONLY THEN, HIS FATHER RECLAIMED HIS OWN. SEALED BY HIS  
PRECIOUS BLOOD, JOSEPH'S TESTIMONY WAS COMPLETE. TRIUMPHANTLY  
CROWNED IN THE MIDST OF THE PROPHETS OF OLD, JOSEPH SMITH HAS  
TAKEN HIS RIGHTFUL PLACE IN THE COUNCIL OF THE HEAVENS TO AWAIT  
THE GLORIOUS DAY WHEN THE SAVIOR OF THE WORLD-HIS SAVIOR-WILL  
RETURN IN POWER AND GREAT GLORY.

-CAF

## SECTION THIRTEEN

### *TESTIMONY*

The extraordinary experiences during this project cannot possibly be enumerated in so few pages. Certain experiences are too wearisome to describe; while other experiences are sacred and not easily shared.

The good Saints I encountered while serving during this project were many. Servants, all of them, eager to assist in moving the work of the Lord forward. What a tremendous display of faith and sacrifice.

The blessings our family received during the course of this project cannot be totaled. The future outcome of unseen blessings cannot be predicted. Like our Nauvoo forbearers, we are involved in a work today which inspires our hope for the future.

The Prophet Joseph Smith had a great vision of this latter-day work. His entire life reflected his steadfast pursuit of the truth. Tirelessly he faced almost insurmountable obstacles while building the Kingdom of God. Despite the daily challenges he faced in mortality, from both inside and outside the Church, Joseph endured faithfully to the end.

Joseph was a prophet of the Saints—he loved the people. And, the Saints loved him and revered him as

God's chosen servant; God's foreordained and anointed messenger.

Like His Only Begotten before, when Joseph's work was done, and only then, his Father reclaimed His own. Sealed by his precious blood, Joseph's testimony was complete. Triumphantly crowned in the midst of the prophets of old, Joseph Smith has taken his rightful place in the Council of the Heavens to await the glorious day when the Savior of the world-- his Savior--will return in power and great glory.

It is only through the precious saving ordinances of the holy temple that we too can expect to once again return to our Father in Heaven's presence. Faith, sincere repentance, baptism by immersion, and the constant companionship of the Holy Spirit are the indispensable prerequisites leading to Eternal Life—God's Life. Sacred ordinances and covenants available in holy temples make it possible for individuals to return to the presence of God and for families to be united eternally (*Proclamation on the Family*, 1995). Our loving Heavenly Father wishes us to return to His presence. That is His plan. That is His work and glory. He has provided us with an endowment to do just that. By strict obedience to His commandments and exacting adherence to His Plan of Happiness, we can become like Him.

We cannot, however, be saved without our kindred dead. The generations of the earth must be joined together, bound

together, sealed together. This sacred “cementing” is only available through the saving ordinances of the Holy Priesthood—in the House of the Lord. This must be done before the work is complete. We have a lot to do. We must be clean and we must be worthy to serve in the House of the Lord. For the day will surely come, with or without us, when the Ancient of Days will hand the keys of the earth’s generations to the Son of God, and the Son will present them to the Father. And, the work will be done. Those standing on his right will be forever with Him; those on his left will be forever sorrowing.

We must consecrate ourselves, daily, to build God’s kingdom. True testimony is built line upon line, precept upon precept. Like the words of Grandma Jeanne, and like the words of the prophets since the days of the Restoration, and like the words of those before, *we must give all we have to move the work forward.*

I am grateful for an infinitely patient Father, who I know loves us. He wants us to be like Him. He wants to endow us with everything He has. He sent His divine Son to redeem us from the Fall. He has graciously given us the scriptures and the living prophets--guides--to assist us in our mortal journey.

Long since gone are the days of the early Saints of Nauvoo. They left behind, however, a legacy of love and faith far outlasting the majestic city they once built. Their

example of sacrifice and service is unparalleled throughout all history. May we do, as they once did. Let us put our shoulder to the wheel and steadily move this work along.

In the sacred name of Jesus Christ, Amen.

Craig Frank  
Pleasant Grove, Utah  
Sunday, October 07, 2001

# APPENDIX-A

## Dedication of the Nauvoo Sealing Altar

Dedicated by Brigham Young,

January 7, 1846

Our Father in Heaven in the name of the Lord Jesus Christ we ask thee to forgive us of our sins and cleanse our hearts from every impure spirit that we may offer unto thee an acceptable offering. We present ourselves before thee and bow down upon this altar which we have been enabled to prepare for thy servants and handmaidens to receive their sealing blessings. We present it unto thee with ourselves and dedicate and consecrate it in the name of the Lord Jesus Christ unto thy most holy name; and we ask thee to receive this our dedication and sanctify this altar to thy servants and handmaidens and that all those who come unto it may feel the power of the Holy Ghost resting upon them and realize the covenants they enter into upon this altar; unto this end we ask thee to dedicate, consecrate, and sanctify this holy altar that our covenants and contracts that we enter into with each other may be dictated by thy Holy Spirit and sacredly kept by us and accepted of thee, and all these blessings be realized by all thy saints who come unto this altar in the morning of the resurrection of the just, and all the glory, honor, praise and power be unto God and the Lamb, forever and ever. Amen and Amen.

(Record of Sealings - Wives to Husbands (living), Nauvoo Temple, pp. 2-3, Church Archives)

Dedication of the Nauvoo Temple—Private Session  
Dedicated by Elder Joseph Young

April 30, 1846

The Temple at Nauvoo was dedicated this evening. Elders Orson Hyde, Wilford Woodruff, John, Joseph, and Phineas H. Young, J. M. Bernhisel, J. L. Heywood, and several others were present.

Elder Joseph Young [senior president of the First Council of the Seventy] offered up the dedicatory prayer, dedicating the Temple, and all that pertained thereto to the Lord, as an offering to Him as an evidence of the willingness of His people, to fulfill His commandments, and build His holy house, even at the risk of their lives, and the sacrifice of all their labor and earthly goods. He prayed for the Twelve and all the authorities of the Church, and for the workmen that had wrought upon the Temple in the midst of persecution, want, and suffering, and for the deliverance of the poor; that the Lord would direct the brethren of the Camp of Israel, open the way before them and lead them to a place of His own appointment for the gathering of all the Saints. That God would avenge the blood of His servants the Prophets and of the Saints who had been slain for the testimony of the truth and mete out to our enemies the same measure which they had meted out to us.

(Improvement Era, May 1946)

**Dedication of the Nauvoo Temple—Public Session**  
Dedicated by Elder Orson Hyde

May 1, 1846

Holy and Everlasting Father, before Thee this morning we present ourselves and acknowledge Thy mercy that has been extended to us since we have been on Thy footstool, and for this opportunity of dedicating this house. We thank Thee that Thou hast given us strength to accomplish the charges delivered by Thee. Forgive us our sins and the sins of thy people. Thou hast seen our labors and exertions to accomplish this purpose. By the authority of the Holy Priesthood now we offer this building as a sanctuary to Thy Worthy Name. We ask Thee to take the guardianship into Thy hands and grant that Thy Spirit shall dwell here and may all feel a sacred influence on their hearts that His Hand has helped this work. Accept of our offering this morning, and that soul that blesses this temple let blessings rest on his posterity to the latest generation, and that soul that shall practice evil against this temple and Thy House, set Thy face against him and let evil take the portion of his inheritance. Administer to Thy people and let Thy honor and glory fall on our heads, not in the eyes of men but in the day when the world shall become Thy dominion. May we have the honor to tune the lyre that Thou hast redeemed us from every nation and made us holy and pure and that we have washed our robes and made them white in the blood of the Lamb. It must needs be that offenses come, we offer it as the fruit of our labors and may the oppression under which they groaned be to our good. We ask that the angel of mercy may be round about this temple and that light may descend upon us and let us pass to the courts of the heavenly. Let Thy Spirit rest upon those who have contributed to the building of this temple, the laborers on it that they may come forth to receive kingdoms and dominions and glory and immortal power. Accept of us we pray Thee, inspire every bosom to do Thy will, cause that truth may lead them for the glorious coming of the Son of God when you come in the name of the King, the Lord of Hosts shall be the King. Gather us in Thy Kingdom through Jesus Christ, our Lord, Amen."

(Minutes by Thomas Bullock, Historic Sites File, Church Historical Library)



## APPENDIX - B



Shadrach and Betsy Quimby Roundy (3<sup>rd</sup> GGP)



Jared Curtis & Lovisa Jenne Roundy (2<sup>nd</sup> GGP)



Maude Serene Roundy Thompson (1<sup>st</sup> GGM)



Orson Albert and Jeanne Marie Thompson Hoggan (GrandParents)



Louis John, Jr. and Donna Jeanne Hoggan Frank (Parents)



Craig Allan and Kimberly Lyn White Frank

## APPENDIX-C

I thought it might be interesting to include a few drawings from the project. Included you will also find the applicable photographs showing the approximate location of these pieces.

Drawing #101  
Tube Steel Column at Attic Box Frames

Drawing #117  
Wide Flange Beam at Attic Box Frame

Drawing #207  
Broken Back Wide Flange Beam at Attic Roof

Drawing #256  
Tapered Pilaster Support for Limestone Assembly at Attic Roof  
Edge (Gabled End)

Drawing #351  
Tube Steel Column at Lower Tower Frame

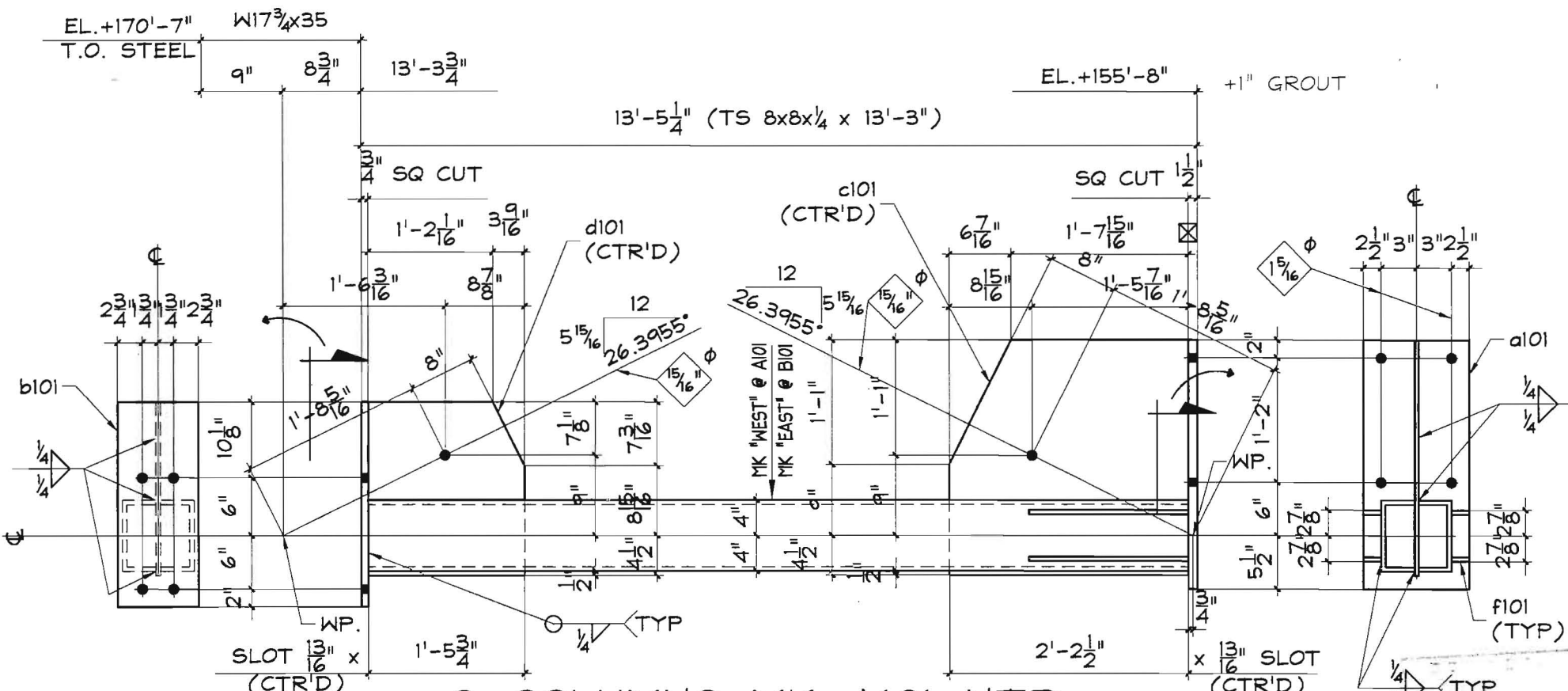
## DRAWING #101



The tube steel columns (far right) creating a “W” are brace frame columns. These columns and their associated bracing give the structure lateral support (from side to side).



Fifteen Brace frame columns are located in the Attic Box structure. The Attic Box bears the weight and supports the entire Tower structure.



**2-COLUMNS MK-A101-NTD (A-2+)(H-2+)**  
**2-COLUMNS MK-B101-NTD (A-4-)(H-4-)**

TOP NOTE: ALL MATERIAL A36 U.N.O. REF: S1.5, S1.6, 6, 7/S3.5, 1/S6.3, 10/S6.1, E1

BILL OF MATERIAL							
M. MARK	PIECE MARK	NO. PIECES	DESCRIPTION		LENGTH		REMARKS
			FT.	IN.	FT.	IN.	
	A101	2	TS	8 x 8 x 1/4	13	3	A500-B/NTD SC2E
	B101	2	TS	8 x 8 x 1/4	13	3	A500-B/NTD SC2E
	a101	4	PL	1 1/2 x 11	2	3 1/2	
	b101	4	PL	3/4 x 9	2	0 1/8	
	c101	4	PL	3/4 x 26 3/8	2	2 1/2	SHAPE
	d101	4	PL	3/4 x 17 5/8	1	8 5/8	SHAPE
	f101	16	PL	3/4 x 1 1/2	0	11	

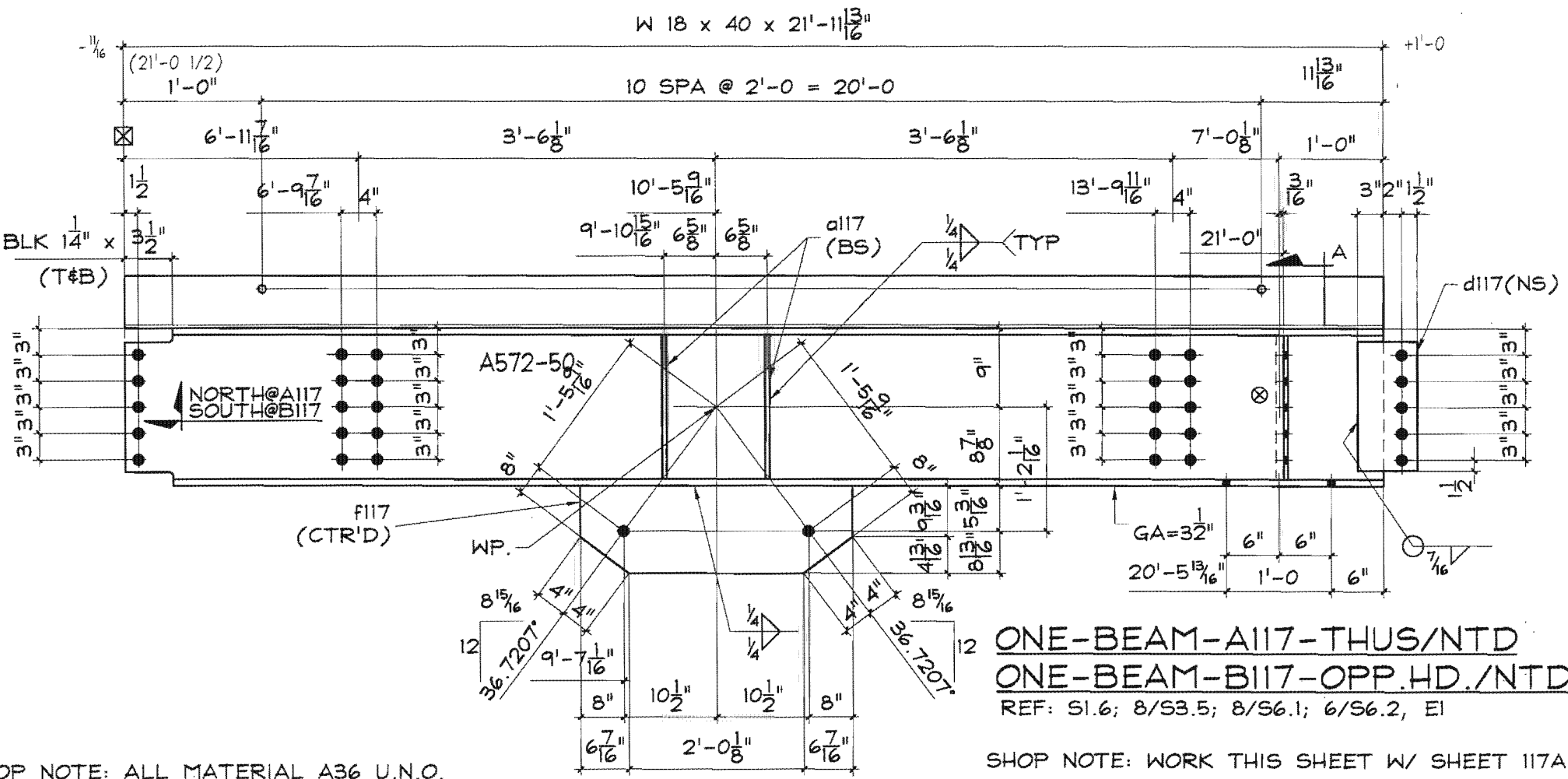
PRINT RECORD			HOLES	
NO.	FOR	DATE	SHOP PAINT	NO PAINT
			15/16" φ <td>(U.N.O.)</td>	(U.N.O.)
				(U.N.O.)
			11/6/00	APP'D FOR FAB
				REVISIONS
FIELD BOLTS				
QTY.	SIZE			
16	3/4" φ A325-SC x 2 1/2" W/N # HFW			
8	3/4" φ A307 x 7 1/2" W/N # W			

FRAME COLUMNS	
NAUVOO TEMPLE	
<b>STEEL DETAILING SERVICES, INC.</b>	
578 WEST PACIFIC DRIVE, AMERICAN FORK, UTAH 84003 Ph. (801) 492-0900 FAX (801) 492-0800	
DRAWN BY	CAF/JC DATE 9/7/00
CHECKED BY	DM DATE 11/6/00
CONTRACTOR LEGACY CONSTRUCTORS	
OWNER THE PRESIDING BISHOP OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS	
JOB NO. 00-516 (B&L)	DWG. NO. 101

## DRAWING #117



The galvanized wide flange beam shown just above my head is a good example of the gusseted beam in drawing #117. This beam (shown in picture) and its associated prefabricated truss were supposed to be erected on the other side of the Tower. With a few minor alterations, the erector was able to “make it work” without dismantling the entire Tower. However, the stair I had just completed that was to pass through the “Chevron” brace had to be completely redesigned.



**ONE-BEAM-A117-THUS/NTD**  
**ONE-BEAM-B117-OPP.HD./NTD**  
 REF: S1.6; 8/S3.5; 8/S6.1; 6/S6.2, E1

SHOP NOTE: ALL MATERIAL A36 U.N.O.

SHOP NOTE: WORK THIS SHEET W/ SHEET 117A

BILL OF MATERIAL							PRINT RECORD			HOLES			FRAME BEAMS		
QTY.	PIECE MARK	NO. PIECES	DESCRIPTION		LENGTH		REMARKS	NO.	FOR	DATE	13/16" φ (U.N.O.)		NAUVOO TEMPLE		
			FT.	IN.	NO PAINT (U.N.O.)						STEEL DETAILING SERVICES, INC.				
	A117	ONE	W	18 x 40	21	11 13/16"	A572-50 THUS				NO.	BY DATE	578 WEST PACIFIC DRIVE, AMERICAN FORK, UTAH 84003		
	B117	ONE	W	18 x 40	21	11 13/16"	A572-50 OPP.HD.				11/6/00	APP'D FOR FAB	Ph. (801) 492-0900 FAX (801) 492-0800		
	d117	8	FB	3 x 3/8	1	4 7/8"	FIT				REVISIONS				
	b117	2	FB	3 x 1/4	1	4 7/8"	FIT	FIELD BOLTS			DRAWN BY CAF DATE 9/11/00				
	c117	2	FB	3 1/2 x 1/2	1	4 7/8"	FIT	QTY.	SIZE			CHECKED BY DM DATE 11/6/00			
	d117	2	PL	1/2 x 6 1/2	1	3"	SHAPE	60	3/4φ A325SC x 2" W/N&HFW			CONTRACTOR LEGACY CONSTRUCTORS			
	F117	2	PL	3/4 x 14	3	1"	SHAPE	22	3/4φ HSA x 4"			OWNER THE PRESIDING BISHOP OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS			
								4	3/4" φ A307 x 7 1/4 W/N & HFW			JOB NO. 00-516 (B&L) DWG. NO. 117			

SEE SHEET 117A FOR REMAINDER OF BILL

## DRAWING #207

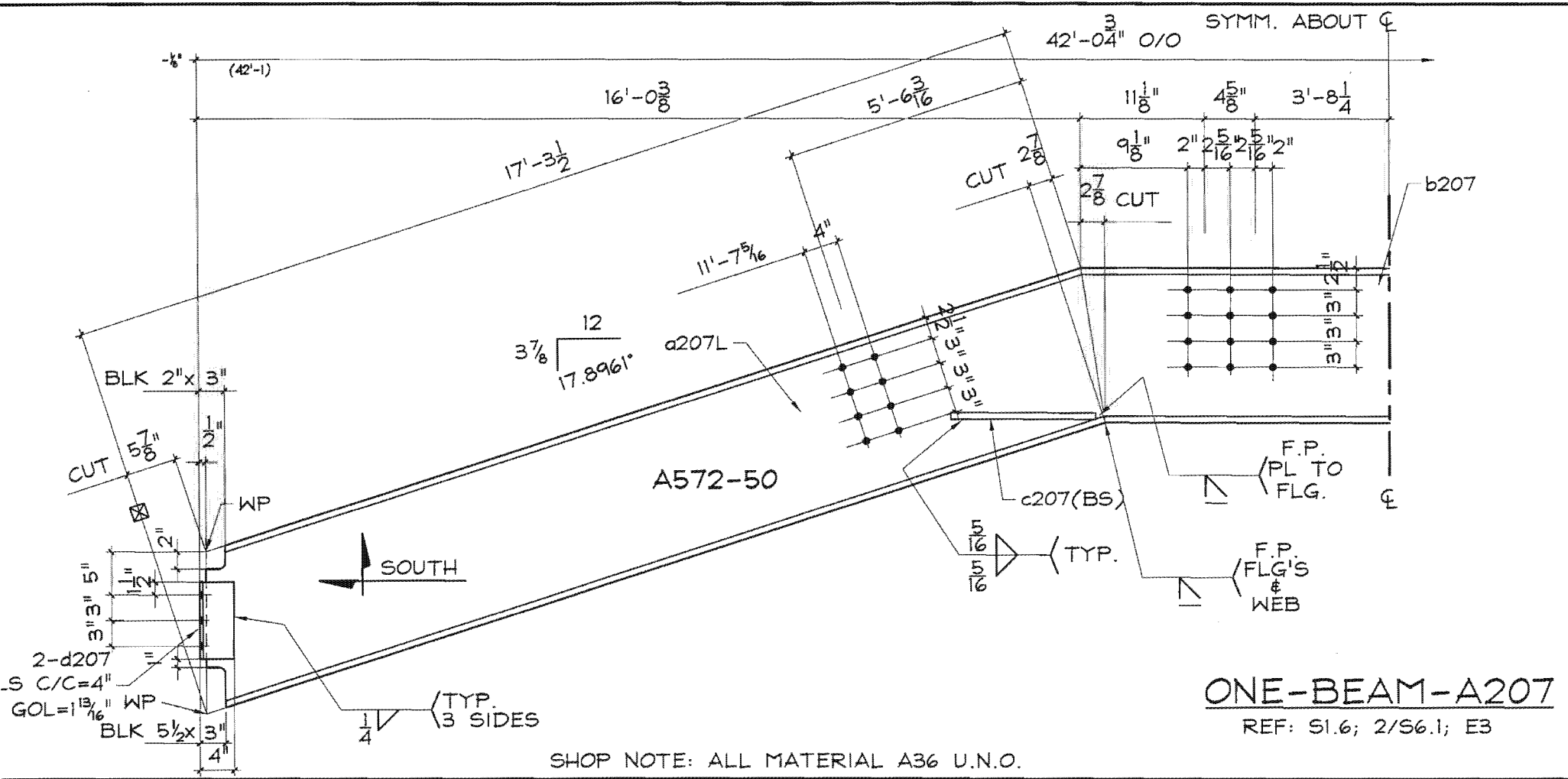


The broken back beams shown in this photograph are directly positioned above the Celestial Room (or Lobby designated on the design documents). These beams create the pitch (or slope) of the roof and provide a long span over large mechanical units used for air conditioning, heating, etc.



Another view of the broken back beams and the framing of the Attic Roof above the Celestial room. The octagonal frame at the center of the room is to support a stained glass skylight.





# ONE-BEAM-A207

REF: S1.6; 2/S6.1; E3

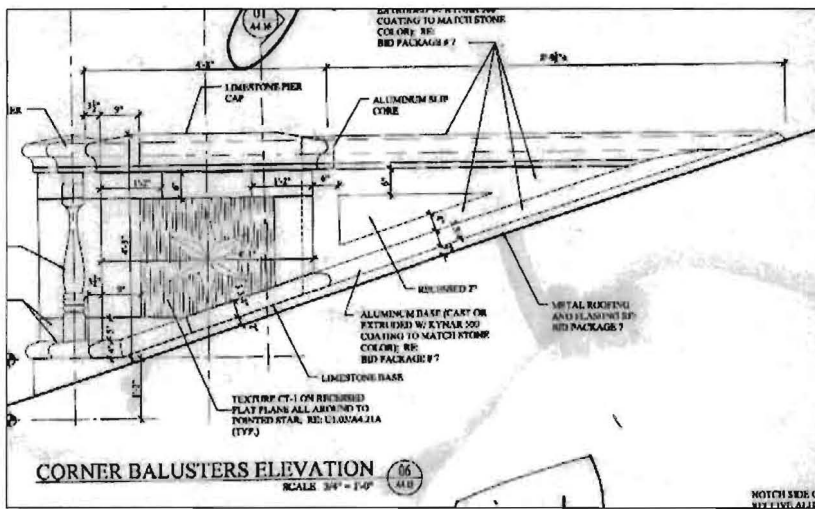
SHOP NOTE: ALL MATERIAL A36 U.N.O.

BILL OF MATERIAL						PRINT RECORD			HOLES		ATTIC BEAMS	
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				FT.	IN.					NO PAINT (U.N.O.)		
	A207	ONE	BEAM									STEEL DETAILING SERVICES, INC.
	a207L	1	W 18 x 55	17	3 1/2	A572-50 BLKIE/PREPIE				11/13/00	APP'D FOR FAB	578 WEST PACIFIC DRIVE, AMERICAN FORK, UTAH 84003 Ph. (801) 492-0900 FAX (801) 492-0800
	a207R	1	W 18 x 55	17	3 1/2	A572-50 BLKIE/PREPIE						
	b207	1	W 18 x 55	10	0	A572-50 PREP2E						DRAWN BY CAF DATE 9/29/00
	c207	4	PL 5/8 x 3 9/16		4							CHECKED BY DM DATE 11/13/00
	d207	4	L 4 x 3 1/2 x 5/16		9							CONTRACTOR LEGACY CONSTRUCTORS
												OWNER THE PRESIDING BISHOP OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS
												JOB NO. 00-516 (B&L) DWG. NO. 207

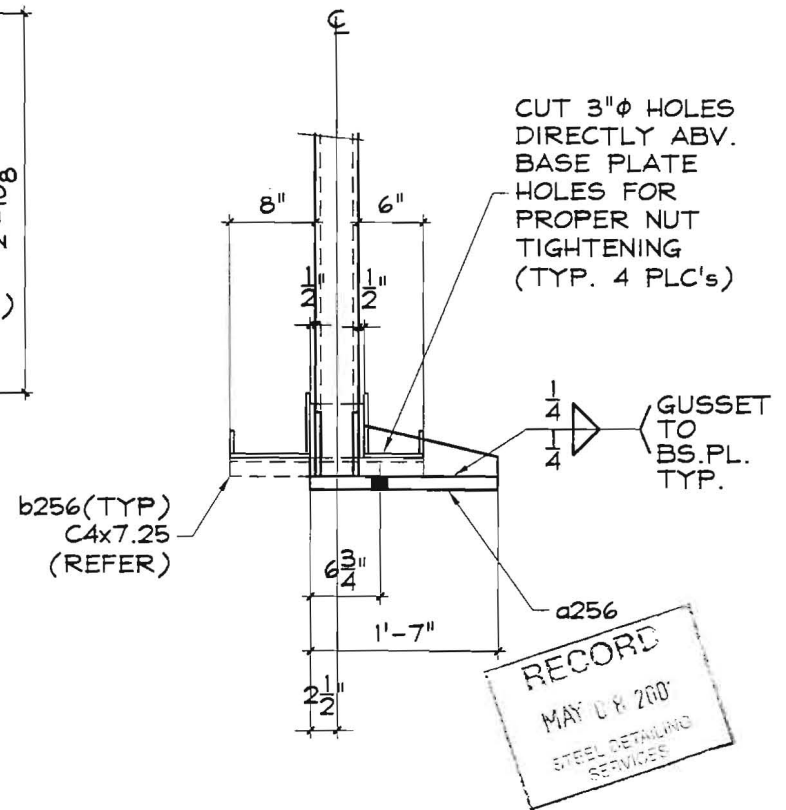
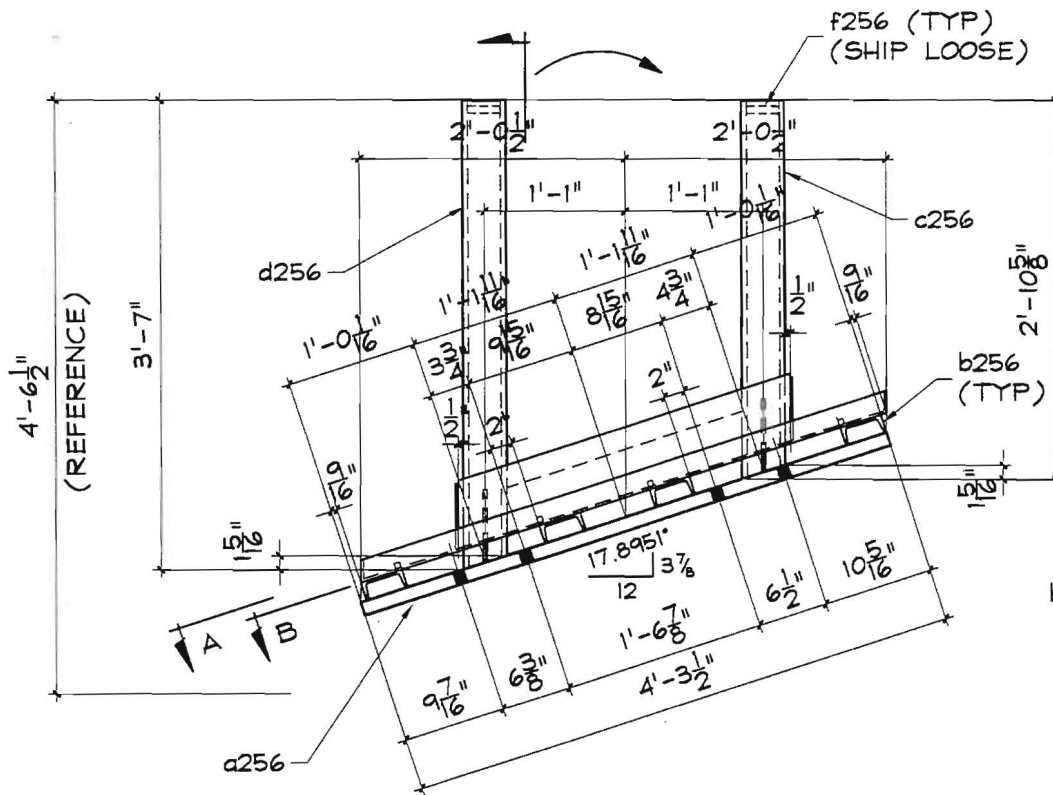
## DRAWING #256



The Tapered Pilaster Assembly at the northeast and southeast corners provide the structural support for a limestone assembly that “slips” over the top of the vertical posts. The tapered pilasters are located in the lower right corner of the photo. The galvanized coating they received will protect them from moisture and other external elements.



Design drawings show the decorative stonework that covers the galvanized pilaster support.



# ONE-PILASTER SUPPORT-A256

REF: S1.6; 13/S6.4 SIM.; 02/A4.15; 06/A4.15  
SOUTHEAST CORNER

SHOP NOTE: WORK THIS SHEET WITH SHEET 256A & 256B

### BILL OF MATERIAL

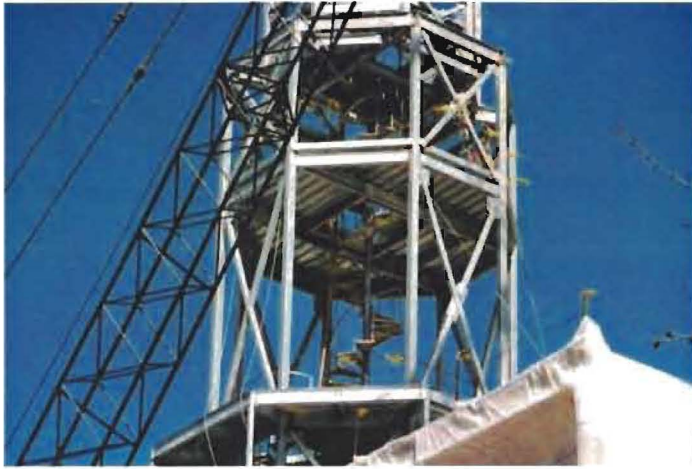
PIECE MARK	NO. PIECES	DESCRIPTION	LENGTH		REMARKS
			FT.	IN.	
A256	ONE	PILASTER SUPPORT			
a256	1	PL 1/4 x 19"	4	3 1/2	A36
b256	4	C 4 x 7.25	1	6	A36
c256	1	TS 4 x 4 x 1/4	2	10 5/8	A500-B BCIE
d256	1	TS 4 x 4 x 1/4	3	7	A500-B BCIE
f256	2	FB 3 1/2 x 1/2	0	3 1/2	A36/FIT
CON'T ON SHT. 256A					

PRINT RECORD			HOLES 1 5/16" φ (U.N.O.)	
NO.	FOR	DATE	SHOP PAINT	NO PAINT (U.N.O.)
			5/8/01	REV/KEPCO
			1/12/01	APP'D/FAB
			NO.	BY & DATE
			REVISIONS	
QTY.			FIELD BOLTS	
			SIZE	

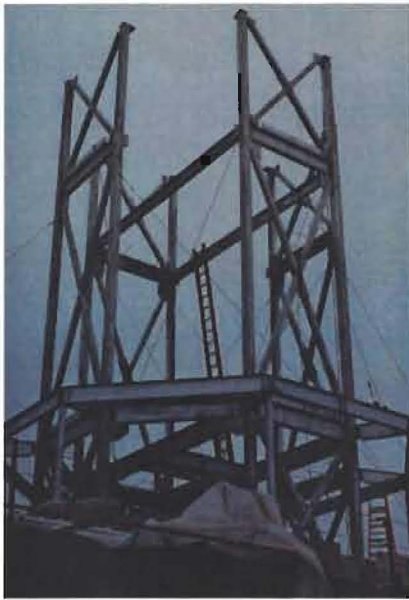
PILASTER SUPPORTS--TAPERED	
NAUVOO TEMPLE	
STEEL DETAILING SERVICES, INC.	
578 WEST PACIFIC DRIVE, AMERICAN FORK, UTAH 84003 Ph. (801) 492-0900 FAX (801) 492-0800	
DRAWN BY	CAF DATE 11/24/00
CHECKED BY	DM DATE 12/4/00
CONTRACTOR LEGACY CONSTRUCTORS	
OWNER THE PRESIDING BISHOP OF THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS	
JOB NO. 00-516 (B#L)	DWG. NO. 256

RECORD  
MAY 18 2001  
STEEL DETAILING SERVICES

## DRAWING #351



The tube steel column shown in Drawing #351 was drawn separately and then shop assembled into frames by B&L Steel Co. The bright tint of the steel is created by the galvanized coating applied to all the tower steel as a moisture barrier.



This photo was taken on our trip to Nauvoo, February 26<sup>th</sup> through 28<sup>th</sup>, 2001.



## APPENDIX-D

### The Legacy of Hyrum

By Elder M. Russell Ballard  
Of the Quorum of the Twelve Apostles

Nauvoo Temple Site  
Sunday afternoon, June 26, 1994

My brothers and sisters and friends, on this beautiful summer day we stand on holy ground in a place where some of the greatest men and women of this dispensation persevered against horrific odds to build a house unto the Lord. Will you for a moment go back with me 150 years in time? Imagine how beautiful the Nauvoo Temple must have been to our people. Can you envision Joseph and Hyrum passing by this block on June 24 as they left for Carthage and hear Joseph's words as he lamented, "This is the loveliest place and the best people under the heavens; little do they know the trials that await them." And can you then imagine what the Saints must have felt like as they pressed on to complete this holy house, having lost their beloved Joseph and Hyrum, and knowing full well that they too must soon leave Nauvoo? What dedication and faith those days demanded of our people!

It was said that when seen from the opposite side of the river, the Nauvoo Temple presented one of the "most beautiful, chaste, and noble specimens of architecture to be found in the world."

But the architectural magnificence of the Nauvoo Temple is not the most important thing to remember this day. The significance of this temple rests in the impact it had in the lives of those Saints who lived and labored in Nauvoo to finish a temple unto the Lord that he had commanded them to build.

There is a special spirit here, as we walk on ground made holy by the sacrifice of faithful Saints and the blood of martyrs. There is a feeling of reverence and worship in this place where the endowment was first performed in this dispensation. Between 10 December 1845 and 7 February 1846, this sublime ordinance was performed for more than 5,600 Saints before they crossed the Mississippi to begin the westward trek. By the time Elders Orson Hyde and Wilford Woodruff came back to Nauvoo to perform the public dedication on 1 May 1846, the Saints had essentially abandoned the temple that overlooked the City Beautiful they had built. But not before many others had partaken of the power and peace found in a house of the Lord.

(M. Russell Ballard, "The Legacy of Hyrum," *Ensign*, Sept. 1994, 55-56)

# Nauvoo's Holy Temple

By President Gordon B. Hinckley  
First Counselor in the First Presidency

Nauvoo Temple Site  
Sunday afternoon, June 26, 1994

I am glad to be here on this great occasion. I am glad to be here with President Hunter, and we are greatly honored to be in his presence. We listen to what he has to say with sincere interest. I am happy to be here with Brother Ballard, and the brethren of this area presidency, and with all of you.

One purpose of our gathering today, of course, is to unveil a sun stone which was once a part of the Nauvoo Temple. As state senator Laura Kent Donahue has indicated, it is now the property of the state of Illinois and the state of Illinois has graciously loaned it to us, placed it in our custody. I hope we have built the kind of enclosure around it which will preserve it for many generations yet to come. I express appreciation to the state and its officers. I express appreciation to Senator Donahue who had a very prominent part in making it available, and to Mr. Roy Ufgus.

He has been a tremendous friend to this church and has had a very prominent part in the acquisition of the properties which we now own in Nauvoo, Carthage, and other areas.

We reflect today in a particular way on the final project of the Prophet's building of "Nauvoo the Beautiful." The temple which rose on this ground was to be the crowning



jewel of this city. When it was completed in 1846, a year and a half after the Martyrdom, it was looked upon as perhaps the finest building then in the state of Illinois. It stood on this eminence, a structure of gleaming limestone. Its tower reached 165 feet in the air, and it could be seen for many miles up and down the river, from the far interior of Illinois, and from far into Iowa. It was the last thing that our people saw as they began their long journey west.

That fading picture, as they moved over the Iowa prairie, was a reminder of all they had left behind—their snug and solid homes, their well-kept farms, the burial places of their loved ones, including the burial sites of their Prophet and Patriarch. They wept as they paused and looked eastward to the temple. They were leaving forever the city built by their consecrated labors to face an unknown wilderness.

One of them wrote in his diary as he looked back this way:

The silvery notes of the Temple bell  
That we loved so deep and well  
And a pang of grief would swell the heart,  
And the scalding tears in anguish start  
As we silently gazed on our dear old homes.

(E. Cecil McGavin, *The Nauvoo Temple*, Salt Lake City: Deseret Book Co., 1962, p. 104)

The construction of this building was announced in October 1840. Actual construction began in the spring of

1841. Daniel H. Wells, then a nonmember, donated the site on which the building stood. Work was well along when the Prophet and Patriarch were killed in June of 1844. There was a brief pause and then the labor was picked up again at an accelerated pace.

But there was no peace for the people of Nauvoo. Not satisfied with having killed the Prophet and Patriarch, their enemies continued to harass them. They knew they would have to leave if they were to find peace. They knew they would have to abandon this sacred house of God. Nevertheless, they were determined to complete it and dedicate it.

The fall and winter of 1845 was a terribly busy season. Wagons were being manufactured in blacksmith shops. Fifteen hundred of those wagons were completed by November that year, and another two thousand were in various stages of construction. My own grandfather, then in his late teens, was living here with an uncle, having been orphaned. He here learned the blacksmith's trade. He became a blacksmith and a farrier. He learned how to shape hot iron on an anvil. He learned how to shoe horses and oxen, how to build wagon wheels and iron tires and axles. That was a precious skill in those frontier days. While all of this preparation for exodus was going on, work was also moving feverishly to complete the temple.

As the year grew to a close, as Brother Ballard has indicated, the sacred ceremonial work began. It was carried

forward feverishly, through night and day, until the Saints left.

The first companies crossed the river February 4. It was so cold the river subsequently froze. Some were able to cross on the ice. Others later were taken over in ferries. There was a veritable stream of them, for Nauvoo was then the largest city in the state. Though they were leaving the temple behind, Brigham Young determined that it should be dedicated. Six of the Brethren were asked to return and take care of this. They were Wilford Woodruff, Orson Hyde, John Bernhisel, and Brigham Young's brothers, Joseph, John, and Phineas.

On the evening of 30 April 1846, a private dedicatory service was held, the reason for that private service being that the Brethren were fearful that a public ceremony scheduled for the next day might be broken up by enemies of the Church.

The next morning, Orson Hyde delivered the formal prayer of dedication.

Later that year, a citizen of Boston, Mr. J. H. Backingham, visited the abandoned city. He wrote:

"The rise and progress of Nauvoo, will be, if it should ever be written, a romance of thrilling interest. No one can visit Nauvoo, and come away without a conviction that ... the body of the Mormons were an industrious, hardworking, and frugal people. In the history of the whole world there cannot be found such another instance of so rapid a rise of a city out of the wilderness—a city so well built, a territory so well

cultivated. ... Joe Smith [as he spoke of him], the Prophet-leader, was, although an uneducated man, a man of great power, and a man who could conceive great projects" (in Richard N. Holzapfel and T. Jeffery Cottle, *Old Mormon Nauvoo*, Provo, Utah: Grandin Book Co., 1990, p. 27).

That statement, I may say, was representative of a number of those who came here in those days and observed what was happening.

After the Saints left, the temple, which stood where you are seated this day, was occupied by their enemies, who defiled it with boisterous, profane language and vile and contemptible behavior. Then the building was gutted by fire on 9 October 1848. This fire was the work of hateful arsonists, one of whom was almost trapped in the blaze he had set and nearly lost his life carrying out his evil work. A tornado did further damage on 27 May 1850, and the remaining walls, no longer safe, were taken down in 1865.

The general design was that of the Prophet. Pilasters around the outside, thirty in number, rested on moon stones. Crowning these pilasters were sun stones of the kind you'll see today. And above these were engravings of the stars.

The inspiration for this unique decorative feature isn't totally known, but I suggest that it doubtless came from Paul's writing to the Corinthians in which he said:

"There are also celestial bodies, and bodies terrestrial: but the glory of the celestial is one, and the glory of the terrestrial is another.

“There is one glory of the sun, and another glory of the moon, and another glory of the stars: for one star differeth from another star in glory.

“So also is the resurrection of the dead” (1 Cor. 15:40–42). Such are Paul’s words.

These kingdoms, or gradations of heavenly glory, had also been affirmed to the Prophet in a glorious vision received 16 February 1832, which we know as section 76 of the Doctrine and Covenants.

This building was to be concerned with the things of eternity. It was to stand as a witness to all who should look upon it that those who built it had a compelling faith and a certain knowledge that the grave is not the end, but that the soul is immortal and goes on growing. In March of the year he died—1844—the Prophet had amplified this doctrine in a monumental address which he delivered in the grove which was just below the temple site. The text of that address has become an important doctrinal document in the theology of the Church. It is known as the King Follett Sermon.

I am grateful, my brothers and sisters and friends, that the Church again owns this sanctified ground on which stood a special house of the Lord, dedicated to His holy and eternal purposes. I am grateful that through the courtesy and kindness of officials of the state of Illinois, we are now permitted to place and display one of the sun stones of the structure which stood here. As the generations pass, it will be looked upon by millions who will visit these precincts,

coming from over the earth, as the Church continues to reach out in its divinely appointed mission of teaching the gospel of Jesus Christ to every nation, kindred, tongue, and people.

The essence of a very important part of that work is a fulfillment of the declaration given to Joseph Smith by Moroni the angel on the night of 21 September 1823, almost seven years before the Church was organized.

Said the Lord: "Behold, I will reveal unto you the Priesthood, by the hand of Elijah the prophet, before the coming of the great and dreadful day of the Lord.

"And he shall plant in the hearts of the children the promises made to the fathers, and the hearts of the children shall turn to their fathers.

"If it were not so, the whole earth would be utterly wasted at his coming" (D&C 2:1-3).

That work of redemption, in behalf of the dead as well as the living, now goes forward in a score of languages in forty-five working temples across the world.

Today, this Sabbath day, in many thousands of congregations, perhaps as many as twenty-one thousand, in many areas of the earth, our people have sung or will sing the praises of the builder of the temple that once stood here:

Praise to the man who communed with Jehovah!

Jesus anointed that Prophet and Seer.

Blessed to open the last dispensation,

Kings shall extol him, and nations revere.

(Hymns, 1985, no. 27)

Nauvoo was occupied by the Saints for the brief period of only seven years. They came in 1839; they left in 1846.

For one brief, shining moment this to them was the city of Joseph. The sacred Nauvoo Temple was the house of the Lord, built with consecration, love, faith, and skill. May there remain ever green in our hearts and minds, and in those of all of the generations who will follow, appreciation, respect, and love for those who built here so well and with so lofty a purpose, I humbly pray in the name of Jesus Christ, amen.

I will now proceed to the sun stone and unveil it.

(Gordon B. Hinckley, "Nauvoo's Holy Temple," Ensign, Sept. 1994, pp. 59-62)

## A Personal Note

President Howard W. Hunter, 14<sup>th</sup> President of The Church of Jesus Christ of Latter-day Saints, and his wife, were close personal friends of Grandpa Orson and Grandma Jeanne Hoggan. He was also grandpa and grandma's stake president in Southern California and called them to a couple of stake missions.

I remember meeting President Hunter on a couple of occasions when I was a child and as a young man while he served as an Apostle and remembered him calling grandma "Jeannie" -- which seemed odd to me at the time. President Hunter was one of only a couple of men, besides grandpa, I ever recall hearing refer to my grandmother by her "pet" name -- No one else dared!

## The Temple of Nauvoo

By President Howard W. Hunter

Fourteenth President of The Church of Jesus Christ of Latter-day Saints

(President Hunter, with the help of an aide and a walker, at commemoration program.)

Nauvoo Temple Site  
Sunday afternoon, June 26, 1994

I am so pleased to be here today in this special place and on this special occasion. We extend our appreciation to the Illinois State officials who have made the presentation of the sun stone possible.

Nauvoo will always be special in the minds and hearts of Latter-day Saints, because it evokes such deep appreciation and admiration for the accomplishments of the Prophet Joseph Smith. He is preeminent among all the latter-day prophets.



Joseph's closing weeks were much focused on the holy temple which once stood on this spot. He wanted a temple completed so that there could be elders who, having received the ordinances of the endowment, could then better help establish Zion. Near this very site, Joseph spoke of the need to "build up stakes in all North and South America" (The Words of Joseph Smith, comp. Andrew F. Ehat and Lyndon W. Cook, Salt Lake City: Bookcraft, 1980, p. 364). In fulfillment of his prophetic statement, we now have 1,714 stakes on this hemisphere.

As you know, earlier this month I began my ministry by expressing a deep desire to have more and more Church members become temple worthy. As in Joseph's day, having worthy and endowed members is the key to building the kingdom in all the world. Temple worthiness ensures that our lives are in harmony with the will of the Lord, and we are attuned to receive His guidance in our lives.

So being on this temple site today mingles memories and brings anticipations. The responsibility I feel for the work the Prophet Joseph inaugurated fills me with a determination to do all I can in the time and season allotted to me. Surely Joseph was faithful and true to his time and season!

When we sing of Joseph Smith, "Praise to the Man" (Hymns, 1985, no. 27), we remember so many praiseworthy things about him.

We praise him for his capacity to commune not only with Jehovah but also with other personages of heaven. So many visited, gave keys, and tutored that "choice seer" raised up in the latter days (2 Ne. 3:6-7). When Father Smith

blessed young Joseph in 1834, he declared that ancient Joseph in Egypt saw this latter-day seer. Ancient Joseph wept when he realized how the work of the Prophet Joseph would bless the earlier Joseph's numerous posterity.

We praise Joseph Smith, too, for his diligence and capacity to translate and to receive hundreds of pages of revealed scripture. He was the revealing conduit. Through him, it has been estimated, more marvelous pages of scripture passed than through any other human in history.

We praise Joseph not only for his capacity to endure but to "endure it well" (D&C 121:8). Early on, as a boy, there was the painful operation on his leg—without which surgery he could not have made the later arduous Zion's Camp march from Ohio to Missouri. During the march Joseph "walked most of the time and had a full share of blistered, bloody, and sore feet" (They Knew the Prophet, comp. Hyrum L. Andrus and Helen Mae Andrus, Salt Lake City: Bookcraft, 1974, p. 48). Likewise, we praise him and Emma for enduring the sorrowful loss of six of their natural and adopted children to early death. Parents who have lost even one child are filled with empathy.

We praise Joseph for the capacity to endure persecution, including the long and severe deprivations in Liberty Jail. To so many everything then seemed hopeless. Yet the Lord of heaven reassured imprisoned Joseph that "the ends of the earth shall inquire after thy name" (D&C 122:1). We live in a

day where there is increased inquiry about Joseph Smith and the restored gospel.

Joseph has long since fulfilled his wish that he might hold “an even weight in the balances with” the ancients (The Personal Writings of Joseph Smith, comp. Dean C. Jessee, Salt Lake City: Deseret Book Co., 1984, p. 395). We can now sing of how Joseph has been “crowned in the midst of the prophets of old” (Hymns, 1985, no. 27).

We praise Joseph for enduring bitter and repeated betrayals and disappointments. Thus, he went to Carthage “like a lamb to the slaughter,” “calm as a summer’s morning,” and “void of offense towards ... all men” (D&C 135:4). He did not go to Carthage bitterly. He did not go to Carthage complainingly. What a marvelous capacity to endure well!

Joseph knew which way he faced. It was toward the Savior Jesus Christ to whom he listened ever since our Heavenly Father first instructed young Joseph, saying, “This is My Beloved Son. Hear Him!” (JS—H 1:17.)

Today, we gladly gather in Nauvoo, the City of Joseph, but we yearn for the day when we shall meet with Joseph in the Heavenly City and associate with him there (see Heb. 11:10, 16; D&C 76:66).

May we live so as to journey together and return to the presence of God. This involves becoming more Christlike. Of this journey, we should rightly sing, “Come, come, ye Saints, no toil nor labor fear” (Hymns, 1985, no. 30). All will be well as we, with joy, wend our way.

I bear solemn testimony of the Prophet Joseph Smith as the Lord's anointed servant in these the latter days. To his testimony of the divinity and reality of Jesus Christ I add my own, in the name of Jesus Christ, amen.

(Howard W. Hunter, "The Temple of Nauvoo," Ensign, Sept. 1994, pp. 62-64)



# Moroni

For one hundred years the angel Moroni has been flying over the city of Cincinnati, Ohio. Yes, for one hundred years the same angel that once graced the top of the Nauvoo Temple in Illinois has been flying atop the Salem Evangelical and Reformed Church at the corner of Sycamore and Orchard Streets.

It was not until recently that officials of the Church of Jesus Christ of Latter-day Saints were made aware that the angel Moroni had survived the destruction of the temple at Nauvoo by the fire in 1848 and by tornado in 1850. With the increased archaeological and historical work in restoring the city of Nauvoo, this discovery comes at a most significant time. Another lost fragment of a previous Mormon landmark has now been discovered.

### Golden Weather Vane

The story of the discovery begins back in July of 1961 when I visited the noted Cincinnati historian and genealogist Miss Marie Dickore (now deceased) who related the following story of the once Mormon-owned angel on top of the church in Cincinnati.

In 1926, the choir director of the Salem Evangelical and Reformed Church invited Miss Dickore to several musical programs at the church. The weather-vane angel on the steeple of the church, whom they called Gabriel, had interested her ever since her high school days when she was able to tell the direction of the wind by the golden figure against the sky. Taking advantage of the opportunity to learn the history of this unique weather vane, she questioned the minister, Rev. E. H. Katterheary, about it.

### Old German Records

Upon learning of Miss Dickore's ability to read old German script, he invited her to his study where the book cases behind his desk held the old German church records. Some were in series of books about ten inches high, well bound, hand written, and in German script on good paper. Evidently these were reports of apertal committees for here she found the story of their angel Gabriel.

At that time she made careful notes which she

later related to the author Alvin F. Harlow who published them in his book the Serene Cincinnatians (E. P. Dutton & Co., N.Y., 1930).

### Aftermath of Protests

After deciding upon a statue of the angel Gabriel blowing his horn to be erected as a weather vane on the steeple of their new building, a committee of the Salem Evangelical and Reformed Church was named to journey to Philadelphia to have such a vane cast in metal. The image was made but when delivered, qualms arose in the breasts of many of the members. The trumpet was pointed straight before him and when placed as the manufacturer intended, some of the members were horrified and protested that it was undignified to place the angel Gabriel on his stomach. Some even threatened to leave the church! They tried standing Gabriel on his feet with his horn skyward, but in that position it was impossible to use him as a weather vane. After a long argument, the angel was finally placed in the basement of the church and soon forgotten.

### Disappearance Still Mystery

Later, the younger members of the congregation decided to take the image out of the basement and have another look at it. But search as they would, it could not be found. Its disappearance has remained a mystery to this day.

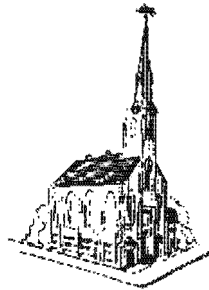
Another committee was appointed to look elsewhere for a suitable angel Gabriel and by coincidence, someone heard of a second hand one that could be procured from a place in Illinois. The old German church records in Cincinnati showed that such a figure having been made for the Mormons and their temple at Nauvoo, Illinois, was available for sale. Arrangements were made to purchase the figure.

A committee was commissioned to make the purchase and it was then placed on the steeple of the Salem Evangelical and Reformed Church in 1867 where even today it is one of Cincinnati's most prized landmarks.

In 1962, Miss Dickore, Mrs. H. Fersing, one of the

# Rediscovered

## The Winged "Gabriel" Adorning A Cincinnati Steeple Was Once The Angel Moroni Atop the Nauvoo Temple



Dr. Craig, a University of Utah graduate, was born and raised in Ohio, location of the Angel "Gabriel". He is the author of numerous genealogical research pamphlets and is assistant professor of History at The Church College of Hawaii.

by Dr. Robert D. Craig

older members of the congregation, and myself looked for these old books that outlined the purchase from the Mormons in Nauvoo, but they could not be found. It was rumored that a house-cleaning committee not being able to read the old German script, threw them out.

Personal contacts with the present minister, Rev. Frank F. Fischer, as well as the older members of the congregation confirm that this story is true and the tradition remains strong among them that they are the possessors of the angel that once flew over the temple at Nauvoo.

### Removed on 2 Occasions

As can be seen from the cover design, the weather vane is a flat, gilded figure that turns easily in the wind. Its overall length measures approximately ten to twelve feet and its width is between three and five feet. The exact dimensions are unknown as the figure has only been down on two separate occasions, once in the 1930's for cleaning and refinishing and again in 1967 when a windstorm blew it down and it was slightly damaged. For some time last year the city was without its prized landmark, but it was repaired, gilded and once more placed on top of the church.

### Cincinnati-Nauvoo Angels

It is most interesting to compare the photo of the Cincinnati angel weather vane with the contemporary drawings of it on the temple at Nauvoo. The similarity is remarkable even down to the details of the wings! The earliest pictures of the Nauvoo temple reproduced in the Improvement Era on several occasions (November, 1935, p. 820, and on the cover of the July, 1962, issue as well as on p. 316 of that same volume) show an angel with an obvious wingspread. Qualms might rise in the hearts of some strict, orthodox Latter-day Saints over this particular divergence from the doctrines of the Church, but one must realize that the complete doctrine of the Restored Church had not yet been finalized in 1846. How effective as a vane

would a flat figure have been anyway without the added help of the wingapan?

### Confirmed by LDS Records

Dr. Stanley B. Kimball, an authority in charge of the Nauvoo restoration, writes in the Era (November, 1963, p. 982), that he was not quite sure whether the angel weather vane had ever been erected or whether one was even planned for the spire. Reading the documented history of the Church (Vol. VII, p. 377) leaves no question about it! Brigham Young enters this record for Friday, January 30, 1846: "One hundred and seventy two persons received the ordinance of endowment. Nine a.m. the wind vane was put upon the tower of the temple."

Another reference to the weather vane is from a Mr. Davidson who wrote in the 1860's that there was a naked flagstaff atop the temple, "no angel on it--she was in the dome." (Cited by E. Cecil McGavin in his Nauvoo the Beautiful, Salt Lake City, Utah, 1946, p. 46). Mr. Davidson's remark no doubt refers to his view of the temple before that January morning in 1846! He was quite aware that one was ready in the dome to be placed on top of the spire.

With this remarkable find, there is now no question about the fact that the angel was there. Eyewitnesses and contemporary drawings all attest to the fact that it existed.

### 'Gabriel' Notes Centennial

Surprisingly, it survived the devastating fire of 1848 and the strong winds in May of 1850. Just who was responsible for the preservation of the angel until 1867 is not yet known, nor do we know who negotiated the sale to the Cincinnati church. Had the new Salem Church records been preserved, a signature may have been deciphered. Unless these volumes turn up, this particular detail will remain a mystery.

Meanwhile, the angel called "Gabriel" celebrates its one hundredth year looking over the inhabitants of the city of Cincinnati.

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